

# Catholic Schools for Catholic Youth

---

Catholic Higher Education

Why My Education Satisfies Me

## The Catholic Mind

SEMI-MONTHLY

Price 5 cents; \$1.00 per year

Entered as second-class matter, October 22, 1914, at the Post Office at  
New York, N. Y., under the Act of March 3, 1879.

*Vol. XIII, No. 14. July 22, 1915*

THE AMERICA PRESS

59 East 83d Street

NEW YORK

# THE CATHOLIC MIND

THE FOLLOWING NUMBERS ARE STILL OBTAINABLE:

## 1908

10. *Plain Words on Socialism.*  
C. S. Devas, M.A.
13. *Mr. Birrell's University Bill.*
19. *Genius of Cardinal Wiseman* Wilfrid Ward

## 1909

1. *Lord Kelvin and the Existence of God.*  
H. V. Gill, S.J.
2. *Primary Education in France.*

## 1910

3. *The Sons of St. Francis.*  
Herbert Thurston, S.J.
- 4, 5, 6, 8. *Catholic Missions, I, II, III, V.*  
Hilarion Gil
- 11, 12, 13. *Calistus III and Halley's Comet.*  
I, II, III.
- 14, 15. *St. Charles Borromeo Encyclical.*
17. *Holy Communion for Children*
18. *The XXI Eucharistic Congress.*  
Edward Spillane, S.J.
19. *The Holy Eucharist in Early Canada.*  
T. J. Campbell, S.J.
- 20, 21. *Pius X on Recent Manifestations of Modernism.*

## 1911

- 11, 12. *Cardinal Gibbons' Jubilee.*
14. *Protests of Pius X and Bishops of Portugal.*
16. *The Catholic Press.* E. Spillane, S.J.
17. *English Economics and Catholic Ethics.*  
Michael Maher, S.J.
18. *Catholicism at Home and Abroad.*
- 20, 21. *Scotland in Penal Days.*  
His Eminence Francis Aidan Cardinal Gasquet.
22. *Children's Early and Frequent Communion.*  
Joseph Husslein, S.J.
- 23, 24. *The Sacred College of Cardinals.*  
Henry J. Swift, S.J.

## 1912

4. *Doctor Lingard.* John Gerard, S.J.
- 6, 7. *Horrors of Portuguese Prisons.*
9. *Lord Halifax and Anglican Orders.*  
His Eminence Francis Aidan Cardinal Gasquet.
- 11, 12. *Marist Missions in the Pacific, II, III.*  
Rt. Rev. John J. Grimes, S.M.,  
Bishop of Christ Church

13. *The Religious Teacher.* M. J. O'Connor, S.J.
17. *The People's Pope.* Michael Kenny, S.J.

24. *Father Algué's Barocyclonometer.*  
New York Tribune, Dec., 1911

## 1913

5. *Capital Punishment.* Rev. John J. Ford, S.J.
16. *Catholicism and Americanism.*  
Most Rev. John Ireland, D.D.

## 1914

5. *Liberty of Conscience.*  
Rt. Rev. John E. Gunn, D.D.
14. *Tercentenary of St. Teresa.*
15. *Freemasonry and Catholicism in America.*  
Michael Kenny, S.J.
19. *Justice to Mexico.*
21. *The Needy Family and Institutions.*  
R. H. Tierney, S.J.
22. *The Architect's Plan.* John A. Cotter, S.J.
23. *Mexican Liberalism.* A. de F.
24. *First Encyclical of Benedict XV.*

## 1915

1. *The Catholic Press.* E. Hull, S.J.
2. *The "Menace" and the Mails.*  
Paul Bakewell
3. *The Ethics of War.* Edward Masterson, S.J.
4. *Sixty Historical "Don'ts."*  
James J. Walsh, M.D., Ph.D.
5. *The Jesuit Myth.* Robert Swickerath, S.J.
6. *Fifty "Don'ts" of Science.*  
James J. Walsh, M.D., Ph.D.  
*Catholics in the Y. M. C. A.* Nelson Hume
7. *Catholic Sociology.* Richard H. Tierney, S.J.  
*Newman's Alleged "Scurrility."*  
Paul Bakewell
8. *Was Shakespere a Catholic?*  
James J. Walsh, M.D., Ph.D.
9. *The Church and the Mexican Revolution.*  
By a Mexican Lawyer
10. *Dante's 650th Birthday.*  
James J. Walsh, M.D., Ph.D., Litt.D.
11. *Magna Charta's Centenary*  
P. Guilday, Ph.D.
12. *The Church and the Sex Problem.*  
Richard H. Tierney, S.J.
13. *The War's Lesson.*  
Rt. Rev. Thomas O'Dwyer, D.D.

Single numbers 5c. each, \$3 per hundred.

## Catholic Schools for Catholic Youth

BY THE MOST REVEREND JOHN IRELAND, D.D.,  
ARCHBISHOP OF ST. PAUL.

*A Sermon Preached in the Cathedral of St. Paul, Minn.,  
Before the Delegates to the National Convention of the  
Catholic Educational Association of America on June  
29, 1915.*

*Going therefore teach ye all nations: baptizing them in  
the name of the Father and of the Son and of the Holy  
Ghost. Teaching them to observe all things whatsoever  
I have commanded you. And behold I am with you all  
days, even to the consummation of the world.—(Matt.  
xxviii:19-20.)*

I TELL, in His own words, the injunction of the  
Saviour to His Church, even to the consummation of  
the world. I tell the reason of the proclamation which  
to-day is that of the Catholic Church in the United States  
of America: Catholic schools for Catholic youth.

That the Church was ever mindful of the injunction to  
teach all nations, teaching them to observe all things  
whatsoever the Saviour had commanded, the facts in the  
story of her life and activities provide abundant proof.  
That in her obedience to the injunction, she ever received  
the supernatural aid promised to her, "And behold I am  
with you all days," the no less abundant proof is had  
from the characteristic wisdom and courage which ever  
marked her march through time and space, from the

clearness of vision with which she ever promptly discovered menaces of peril, from the daring of hand with which at once she set herself to conquer whatever obstacles one situation or another was wont to fling across her pathway.

Such the Church in history: such the Church to-day in America. I announce one of the most meaningful acts in her entire history: one, most expressive of her accurate and far-peering vision into present and future happenings, and equally so of her wondrous courage to confront existing contingencies and sweep seeming defeat into triumphant victory. I have before my eyes the Catholic schools of America, primary and secondary, so numerous and so efficient to-day, to be yet more numerous and more efficient to-morrow.

#### CONDITIONS CONFRONTING THE CHURCH

The schools of the State were secularized, restricted by edict of law to the teaching of purely secular themes. Religion, in every form, was excluded from the prescribed curriculum. To its secularized schools the State was lavish of financial support: the entire citizenship of the land was taxed to replenish their treasury. Furthermore, were the Catholic Church to dissent from them, and open other schools in better accord with her principles, she was reduced to ask from her faithful people double taxation, to maintain her own schools, while doing their part towards maintaining the schools of the State. Public opinion was resolute in its championship of the secularized school. To run counter to it in this regard was to incur, in no small measure, the suspicion of treason to the country. The secularized school, it was asserted, is the corollary of the principle which none

would deny, that universal instruction is necessary both to the welfare of the individual citizen and to that of the general commonwealth: and so in the eyes of public opinion he who refused for his children the secularized school appeared as the enemy of universal instruction, the enemy of the country itself.

Meanwhile the Catholic Church was convinced that in loyalty to her mission to teach all nations the religion of the Saviour, she should not accept the secularized school as the fit nursery of childhood and of youth. Souls were at stake: religion was at stake. The battle was offered, in which she must win, or lose now the little ones of the flock—lose later the flock itself. What else was she to do but to have her own schools, whatever the financial cost this should entail, whatever the misunderstandings and misstatements it might awaken. This she has done: this she is doing.

#### PARAMOUNT INFLUENCE OF THE SCHOOL

The influence of the school upon future manhood and womanhood can not be overduly emphasized. The school is the nursery where mind and heart are put into enduring form. This is the rule, which exceptions only confirm. The lessons of the school, direct or indirect, are those that in coming time will dominate the intellect: impressions set there upon the soul sink into its deepest fiber; they will not depart with the passing of the years. Five days out of the seven the school holds sway: they are the days of serious labor, of serious reflection. Outside those days, play and rest are urgent in their claim. To be effective, the school is authoritative: the master's word is the law: the master's nod, the compass of orientation. As he speaks, as he breathes, so speaks and

breathes the pupil. The silent atmosphere of the school in itself is a strong formative element: it is to the mind and the heart what the air of the skies is to the material body. That the lessons, the influences of the class-room are preeminent, is the open proclamation of leaders in plans and systems of pedagogies. What does not enter, one way or another, into the curriculum of the class-room, they ceaselessly repeat, will be no part, or only a minimized part, of the subsequent career of the pupil. As the pupil in the class-room, so later the man and the woman. This being the undenied fact, I put the question: Is the secularized school-room the place for the Catholic child? Can the Catholic Church, with loyalty to her principles and to the requirements of the Faith, countenance the secularized school?

THE SECULARIZED SCHOOL, BY ITS EXCLUSIONS, A VIOLENCE TO SECULAR KNOWLEDGE ITSELF

I take the secularized school under its most favorable professions, such as its fair-minded advocates would have it: absolute neutrality with regard to religion, to each and every form of religion, to each and every church or religious association. I might argue in the interests of the human mind, and on this behalf protest against the secularized school. Secular knowledge itself forbids the short-comings of the secularized school. Science is told to roam through the universe, investigate its happenings, discover its processes and laws. But to the surging interrogations whence? and whither? silence is interposed. The cause of the universe, the guidance of its movements, the purpose of its cravings and aspirations must not be mentioned. To speak of the ever-living God, as Creator and Ruler, were rank sectarianism, offensive to atheist

and agnostic. Nor, on the other hand, is the limitless potency of self-existing matter to be admitted: theist and Christian would raise the cry of alarm. The annals of history are unfolded to the wondering eye. A marvellous kaleidoscopic drama it is of men and of ideas. But what is history, what the forces that fashioned it into shape, inspired and determined its developments? The Providence of the omniscient God must not be invoked, neither the blind evolution of matter. Either assertion suggests sectarianism, violates religious neutrality. Heroes, whose names spell magic influences, whose hands wrought mighty deeds, pass in review: their motives, their sources of strength, the result of their labors challenge dispute and examination. One, however, there is, the mightiest in word and work, who escapes inquiry: Jesus of Nazareth. Who He is, no one must ask, no one must answer. It were sectarianism whether the reply were affirmation or negation. The literatures of the world open their pages to nurture the mind and inflame the heart. But the book of books, that which is the most sublime in beauty, which more than all others has dominated the civilized world, the Bible, is not read, nor even seen. It is a book of religion around which controversies rage: silence in its regard is the price of peace. What else is the secularized school but the woeful mutilation of the field of secular knowledge, within the most vitalizing scopes of its own reachings? But my present contention is with Catholics: The Catholic school for the Catholic child.

#### THE EXCLUSIONS OF THE SECULARIZED SCHOOL FATAL TO RELIGION

Glacial and soul-chilling the secularized school, from which God, His Christ, His Church are bidden away.

How could the Catholic parent dare thrust into the vast void his tender-minded, tender-hearted child! To have the supernatural world forgotten, designedly and professedly, is a sacrilege, a violence to God, a violence to the soul of the child. God is the Creator, Alpha and Omega of all things: Christ is the Saviour, through whose name there is salvation to men and to nations: religion, the ascension of the soul to God and to Christ, is the all in all in the life of the human soul. Yet during school-hours, the time of serious thought, God, Christ, religion, are not spoken of, the entire span of the hours being devoted exclusively to the earth and to the things of the earth. The compelling effect upon the pupil is the impression that amid the activities of men the earth and the things of the earth prevail, that Heaven and the things of Heaven, if at all worthy of notice, must be confined to odd moments, the nooks and corners of human life. The negation of religion in the school-room is fatal to religion, to the sense of its importance, to the vigor of the influences that should radiate from it across the whole sphere of man's thinking and acting. Memories of youth endure: to the adult whose formative days were spent in a secularized school-room, memories those are of a humanity without God, without Christ. The secularized school is the expulsion of God and of Christ from the mind and the heart of the child, with the resulting expulsion of Him from the mind and the heart of the adult.

But we must go farther and see facts as they really are. There is no neutrality in the secularized school. Text-books abound in misrepresentations and calumnies with regard to the Church: teachers, non-Catholics, non-Christians, do not refrain from giving expression to their



views. Their views, when not openly spoken, exude from the very atmosphere teachers create, consciously or unconsciously. To the pupil the teacher sits in the chair of knowledge: he is listened to with respect and obedience: his opinions and judgments, whether he will it or not, he can not conceal. For the child, untutored and tender-minded, the school is not neutral: it is Catholic or Protestant, Christian or Hebrew, theist or agnostic or badly materialistic.

#### RELIGION MUST BE TAUGHT IN THE SCHOOL-ROOM

Not taught in the school-room, where will religion be taught? Let us remember that the Catholic faith is a science in itself: lengthy and complex in its propositions, precise and dogmatic in its demands. It is not learnt in brief moments, with easy expenditures of attention. It is no general mental assent to which the slight promoting of the will gives birth: it is no vague aspiration, to which a passing word or example lends a power of uplift. The Catholic faith is a well-coordinated and explicit system of divinely-received truths: it is the firm grasp of those truths by mind and heart: it is the plenary yielding of the energies of life to the consequences of those truths. An attempt to teach Catholic faith, short of long-time and thorough drilling, is a profitless beating of the air. The place to teach religion is the school-room, where time and circumstances permit and authorize thought and work, where each theme of study takes its proper rank, religion first and foremost, permeating and inspiring all else, while other themes are loyally treated to their due share of attention and respect.

THE HOME AND THE SUNDAY SCHOOL INSUFFICIENT FOR  
RELIGIOUS TRAINING

Need I discuss the home and the Sunday-school as factors in the religious formation of the child? As a matter of fact, religion is not taught in the home. Few parents are capable of teaching religion: fewer yet take the time, or have the will to teach it. If they fain would teach religion, when and where the opportunity? The day's harrassing labor over, fathers and mothers covet rest and recreation: the wearisome drudgery of the school-room sloughed off, children are loath to listen. Parents do not trust in the lessons of the home to teach to their children the sciences of earth. Are lessons in religion less valuable, or more easily dealt out than lessons in music or grammar, in chemistry or history? The Sunday-school! For multitudes of children the Sunday-school does not exist: they do not, they will not, come to it. To those who do come, what is the Sunday-school? One hour in the week, a hurried rehearsal of words, a specious makeshift, harmful inasmuch as it excuses from the thorough study that alone suffices in matters of religion.

Were the Catholic Church in America to confide in the home and the Sunday-school for the religious education of her children, she were preparing a death-blow to herself and to the sacred message of which she was made the voice-bearer and the defender. I quote the examinations in religion, over which I preside when I visit parishes for the administration of the Sacrament of Confirmation. Few the glances, few the questionings needed to differentiate the pupils of the Catholic school from those whose religious training is presumed to have

come from the home or the Sunday-school. As the pupils of the Catholic school pass in review, prompt in reply and elucidation, beaming in countenance with the joyous rays of spiritual grace and piety, I feel that in the future years the Church is sure to have from them its throng of loyal soldiers, in whose hands her destinies are safe. But as I observe and question those children who, for their religious training, have relied on other agencies, I tremble for the faith of those children, for the fortunes of the Church so far as they are to be her champions. I never arise from a Confirmation examination without an act of praise to God for our Catholic schools, without an act of deep regret that still there are Catholic children outside their tutelage.

#### NO FAITH, NO MORALS

Religion barred from the school-room, the all-important question is sprung. What is done to ground the pupil in good morals? The effective foundation of good morals is faith in the living God, supreme ruler of men, faith in the ever-abiding Christ, Saviour of mankind, faith in the sacramental graces flowing from the merits of Christ and distributed over souls through the agencies of His Church. The supernatural is the birthplace of human virtue: thence the rays to enlighten the reason of man, thence the inspiration to awaken and fortify his conscience, thence, too, the sanction of love and of fear to impel his will to the observance of righteousness, to deter it from evil-doing. But all this is religion, of which no mention is allowed. What remains? Pitiably appeals to counsels of reason, to impending punishments of human law, to frowns of public opinion, to policies of worldly expediency. Pathetic it is to listen to the devices

proposed as substitutes for religion in the teaching of morals. The imperious need of morals none there are who doubt: none, who doubt that the season of formation in morals is childhood and youth. The cry of public opinion is that in some way morals be taught in the schools of the land and panacea after panacea is read out to instructors and to pupils. The vainest illusion the panacea is: at best a whispering of words that for a moment, perhaps, temper temptation in specially favored circumstances of soul and of surroundings, unable, however, to raise a ripple over the angry billows of sin and of peril of sin in which are immersed the masses of our common humanity. God and Christ are the masters, the guardians of morals: dare not, Catholic fathers and mothers, choose for your little ones schools that vow their names to silence and oblivion.

#### THE SECULARIZED SCHOOL CAUSE OF WIDE-SPREADING EFFACEMENT OF RELIGION FROM AMERICA

Were I to argue further as to the effect of the secularized school upon religion, I should invite you to remark its too visible results in the country at large outside the Catholic Church. Time was, not so long ago, when the masses of Americans held firmly to one form or to another of Christian faith, when to stay away from religious services on Sunday was to invoke upon oneself public criticism. To-day, among the masses, only tattered and shattered shreds of Christianity subsist, when it is at all anything more than a memory, or a mere wave of so-called human brotherhood or social uplift. To-day Protestant temples gather into their pews on Sunday the handfuls of worshipers, and the thinning of the ranks grows yearly apace. The fatal day seems near when,

outside the Catholic Church, Christ and His Gospel shall be accepted as nought else than ordinary natural incidents on the pages of humanity's history. To the effacement of the supernatural there may be auxiliary causes: the chief cause, it can not be denied, is that religion is barred from the school, and that, consequently, childhood and youth grow up in ignorance of God and of their duties to Him.

Thoughtful Protestants, for whom the word of God has still a meaning, for whom God and Christ remain the vital factors of salvation in time and in eternity, deplore the secularism of the school-room and are of one mind with Catholics as to its dire results. Witness the oft-repeated clamorings, in themselves well-intentioned, however pathetic in their futility, to have a few words of prayer recited in the school-room, together with a reading of the Bible or of some peculiarly chosen extracts from it. Unfortunately even that small pittance of religion is a violation of the neutrality of the school-room, and meets with popular repulse. That pittance is opposed on the one hand by such as will allow no religion to themselves or to their children, and on the other by such as see in it, because of its littleness, an utterly insufficient training in religion, a harmful and forbidden mutilation of the faith once delivered to the saints. Witness, too, consistent and courageous determination of some few of the Protestant churches, who do as Catholics do, building up their own schools where the fulness of what they believe is given out in daily lessons without obstruction from law or custom. The secularized school-room has its logical advocates and defenders: they are those whose religion is agnosticism or materialism, the avowed foes of God and of Christ. Other advocates there are,

those who still retain memories of the Christian faith of their fathers and mothers, who, however, are so weak in their adhesion to those memories, as to be unmindful of the perils to which they expose the faith of their children, or are unwilling to make sacrifices on its behalf. Others still we know of, from whom in time better things may be expected. They are those, and to-day they are not the very few, who, though earnest in their religious belief, and sincere in their efforts to transmit it unimpaired to their children, have not been brought to understand the deadly effects of the unreligious school-room. Further experience of those effects, soon to be unmistakable, will, let us hope, open their minds to the error of their present manner of thought.

ONE COURSE OPEN TO THE CATHOLIC CHURCH: TO  
ESTABLISH HER OWN SCHOOLS

Impossible to the Catholic Church to lend approval or countenance to the secularized schools, or by inaction on her part to authorize Catholics to confide to it the education of their little ones, she established her own schools. The Church essayed what foes and timid friends declared to be utterly beyond her power to execute. Her courage has been rewarded with triumphs that are marvelous, little short of the miraculous, if at all short of it we may account them to be. The figures in the "Catholic Directory" tell the wonder as it is to-day: Parish schools in the United States, 5,488; academies and colleges, 909; pupils in attendance, 1,546,209; schools, academies and colleges, together with a great Catholic University in the capital city of the nation, having a studentship reaching into the fifteen hundred. This much to-day: and the work is in its beginnings.

The triumph of the Catholic Church is not so much the number of schools already in active operation, or the number of pupils crowding into their halls: it is the bolder consciousness, which is hers of the righteousness of her cause; it is her firmness of resolve to go forward to further and higher achievements; it is her confident assurance that continued time will mean continued victory, until the absence of a Catholic child from a Catholic school will be the rare exception to be excused only by very extraordinary situations. This morning, we chant the victories of Catholic education in America.

EFFICIENCY OF CATHOLIC SCHOOLS; MUNIFICENCE OF  
CATHOLICS TOWARD CATHOLIC EDUCATION

It was wont to be said that, whatever the good will and the effort, Catholic schools could not rival the schools of the State in their efficiency to impart secular knowledge, that, in consequence, Catholic parents would be deterred from patronizing them. No fear is to-day admissible. The Catholic school is its own argument. Its efficiency is proved. The Catholic school challenges superiority. Wherever comparative examinations are had, Catholic boys and girls rank high in markings: wherever in the several callings of later life ability, together with punctuality, honor and honesty, is at a premium, youths, former pupils of Catholic schools, command and obtain favor. No longer is there dispute as to the efficiency of our Catholic schools in matters of secular knowledge: it is a patent, incontrovertible fact.

It was wont to be said, that the Catholic people would deem the financial burden of supporting their own schools too heavy to be borne, and soon would grow impatient of it. Apparently there was reason for this assertion.

The Catholic people as a class, are not the possessors of wealth; they are compelled by the law of the land, while supporting their own schools, to do their share to aid the schools of the State. But those who spoke of peril on this score, did not know the Catholic of America, did not measure aright the strength of their faith, and their power of sacrifice in its defence. Few things in the history of Christian generosity, the world over, parallel the munificence of the Catholics of America on behalf of their schools, their colleges and their university. They rise to the full intelligence of the need there is for Catholic schools: they are determined to be equal to all demands that this need imposes upon them. No longer is there fear lest the Church may not safely count upon her people in all that she undertakes to save the faith of her children, to put into plenary execution her commission to teach the Gospel of supernatural truth to all nations, in all ages. Magnificent they are, the Catholic people of America, a spectacle in which men and angels must take delight.

#### AMERICAN PUBLIC OPINION DISARMED

In America the position of the Catholic Church on the question of schools was misunderstood. Time has justified her in the eyes of American public opinion. Our shrinkage from contact with the secularized school was interpreted as opposition to knowledge itself, as a covert effort on the part of the Church to hold her people in the darkness of servitude. Catholic schools among the most efficient in the land, priests and people eager to uphold and multiply them, unlimited sacrifices that all our children be educated and rise high in scholarship, have made clear that the Church is the friend and abettor of



education, from the lowest primary school-room, to the most learned university. He who runs may read: he who still in America prattles of the Catholic Church as the fosterer of mental ignorance is incapable of seeing the sun in the splendor of its noon-day rays.

It was said that the secularized school-room is the great American institution, that in shunning it Catholics show lack of patriotism to America. The school-room, if you will, is the great American institution. To the school-room Catholic accord whole-hearted devotion. In this devotion they yield to none among their fellow-citizens. Farther do they go than others of their fellow Americans. To have the school-room, to which their children may repair, they tax themselves doubly; they share in the maintenance of the secularized school from which others draw benefits, and then pour out lavishly of their money to create for themselves the school-room where their Faith is in safety. The school-room is the American institution; the exclusion of religion from the school-room is not the American institution; to this exclusion only do Catholics make objection. Her reasons are no longer misunderstood in America.

And this other charge was that American patriotism was barred from our schools. Facts, however, are too plainly seen to be doubted. No other schools there are in which America is more honored and loved than in the Catholic schools; no other schools there are in which the Flag of America draws to itself more ardent love and devotion. Too plainly, also, to be doubted is this other fact, that when America is the issue of the battle-field, former pupils of our schools are there, in their full proportions, to combat and to die. In Catholic schools patriotism is inculcated as a religious, even more than as

a civic duty; the oath of allegiance to the country is taught to be an act of which the Almighty God is the sovereign guardian.

#### THE CATHOLIC PRINCIPLE

The contention of the Catholic school is the principle—that religion should permeate and vivify the education of childhood and of youth. On this principle the Catholic Church rests her case before public opinion. Differ from us who may; combat against us who may, provided the principle we uphold is understood and honorably admitted.

#### PRAISE TO WHOM PRAISE IS DUE

As we chant the triumphs of our school—praise to whom praise is due! I name the pastors of parishes. With what whole-hearted energy they have thrown themselves into the breach! Sacrifices, heroic in their exigencies were to be made: cheerfully and perseveringly have they been made. By continuous exhortation, by unceasing impulse of example, pastors have likened to their own the convictions, the sacrifices of their people: and so, pastors and people united in firm phalanx, wonders have been wrought. Among pastors there is the holy rivalry: who shall have the most serviceable school-building, who shall number within them, proportionately to the population, the largest number of pupils? Time was when the Church or the presbytery was the chief magnet of priestly zeal: to-day it is the schoolhouse. Without the intelligent zeal of pastors, without their personal self-denial, their ceaseless appeal to their people, the triumphs of the Catholic Faith in matters of religious education were never possible.

I name our Brotherhoods and Sisterhoods. To them, in the name of Catholic education, I bow in reverence and gratitude. Sublime their life, in which we behold the magnificent flowering of the divine life imbedded in the deep fiber of the Church by Christ, her Founder. Nothing but a God-fashioned Church could have produced them: nothing but the supernatural grace of the Almighty could have nurtured the virtues that brighten their labors.

Our Brotherhoods and our Sisterhoods it is, that permit our Catholic schools to exist. They are prodigal of service for the merest shade of pecuniary retribution. Without them the financial burden of Catholic schools were insupportable: without them Catholic schools should have long ago closed their doors. Our Brotherhoods and our Sisterhoods it is to whom we owe the high degree of efficiency which is the glory of our schools, which has victoriously overcome prejudices whether among Catholics or among non-Catholics, that at one time seriously impeded their onward march.

#### WELCOME TO THE NEW CATHEDRAL OF ST. PAUL

I rejoice that the first extraordinary convocation, gathered beneath the dome of the new Cathedral of St. Paul, is that of the Catholic Educational Association of the United States of America. In greeting the Catholic Educational Association, the Cathedral greets the sacred principle that religion is inseparable from the true education of childhood and of youth: a principle to which from altar and pulpit the Cathedral of St. Paul will ever consecrate its holiest inspirations, its most potent energies.

Delegates to the Convention of the Catholic Educa-

tional Association of the United States, I thank you for the honor of your presence in the Cathedral of St. Paul; I thank you for the great cause you are championing; I invoke upon the deliberations of your several meetings the blessing of Him who once did say: "Suffer the little children and forbid them not to come to me."

### CATHOLIC HIGHER EDUCATION

BY THE RT. REV. JOHN P. CARROLL, D.D., BISHOP OF  
HELENA

*An Address Delivered at the Public Meeting Held in the  
St. Paul Auditorium on the Evening of June 30, in  
Connection with the Catholic Educational Convention.*

*Most Reverend Archbishop, Reverend Chairman, Mem-  
bers of the Catholic Educational Association, Ladies  
and Gentlemen:*

TO me it is a great honor to be asked to say a word at this meeting on Catholic Higher Education. To the question, What good is the higher education? I answer by asking, what good is a healthy body? We all think a healthy body is a good thing, because we try to keep the body healthy and to restore its health when lost. We try to increase its health by food and drink, fresh air and exercise. We have a mind, too, certainly not inferior to the body, and we should strive to endow it with that perfection which corresponds to health in the body: that subtlety, that elasticity, that reach, that grasp, that enlargement and fullness, that vitality, that illumination, which will enable it to exercise its functions with ease

and grace. Now this perfection, or state, or habit of mind is obtained only by the higher, or liberal education. Such education, therefore, is good for the mind itself, even if it serve no ulterior purpose, just as health is good for the body, even if it does nothing else. As health makes the body beautiful, so does liberal education make the mind beautiful, and the beautiful is the spice, and the glory and the splendor of life. It exalts and ennobles and fills with joy the possessor and the beholder. Intellectual culture, then, or liberal education, is an end in itself. It is worth having for its own sake.

To the further question, What good does a liberal education do? Of what use is it for man's life in the world? I could answer by asking, Of what use is a healthy body? Just as you will tell me that a healthy body enables a man to do well all the things the body can do, so I tell you a liberally educated mind enables a man to do well all the things the mind can do. If you point out to me the wonderful mental accomplishments of men of little, or no education, I can single out the marvelous physical feats of men of meager bodily strength. And just as you will admit that these could do such things more easily, or could do things still more wonderful, if endowed with greater strength of body, so you must concede that with the added power of education those could accomplish, if not greater things, at least the ordinary things with greater delight and ease. Yes, mind is power, as body is power, but the liberally educated mind is the greatest natural power in the world. Compare it in the various activities of life with the mind which has received only the instruction that directly fits it for its work,

A multitude of witnesses will arise to tell you that the

young man who enters the counting house at twenty-one with an education which had for its direct purpose merely to open, to invigorate, to strengthen the mind will, if diligent and devoted, outstrip in business capacity at the age of twenty-three a companion who from his sixteenth year has continuously occupied a similar position. I speak not here of those whose foolish pride would grasp the top of the ladder, disdaining the lower rounds. These must always fail. My statement applies only to those whose heart is in their work, whose spirit is that of brave men, "Who while their companions slept were toiling upward in the night." Industry is an essential condition of success in any walk of life, but it is the intellect of the college graduate quickened by disciplinary studies and formed to habits of methods, of analysis, of comparison that gives him a decided advantage in business over his companion of the mere business course.

A great European university after a trial of ten years declared that the graduates of the commercial schools are not on a par with the graduates of the classical schools in the pursuits of professional and philosophical studies, and that unless the plan of admitting both on an equal footing be changed national scholarship would soon be a thing of the past. The reasons given were slower development, superficial knowledge, lack of independent judgment, inferiority in private research, less dexterity, want of keenness and defective power of expression. If the student of the practical and merely secondary education is not a match for his fellow of the college course during the time of his training for the professions, how can he compete with him, other things being equal, in the arena of practice?

We sometimes hear it said that labor does it all—that

labor is the source of all production. Such a statement is made only by demagogues who would make political capital out of labor. Competent experts have calculated that seven-twelfths of the production of great industrial enterprises is due to ability and only five-twelfths to to labor. It is the ability to organize, to foresee and forestall difficulties, to open up markets, to compete, to govern, to direct, to improve, to furnish occupation, to create opportunity, which makes the largest contribution to the success of great industries. Whence that ability? Barring exceptional natural genius, it is the product of mind developed by education. The railroads and mines will not even admit to their engineering shops as an apprentice the young man who has not received a collegiate or at least a high school training. I hope the day is not far distant when all the schools of law and medicine in the United States will agree to receive only graduates of a full collegiate course.

Farmers formerly had little patience with the college man who would presume to instruct them in agriculture. It was their boast that actual experience on the farm was worth more than all the book knowledge in the world. Now they are regular attendants at Farmers' Institutes, conducted under the direction of agricultural colleges by professors whose remote education for their positions has been in most instances purely collegiate. More, they are sending their sons to college in greater numbers, the better to prepare them for the life of a farmer in America in the twentieth century, and instead of sending them late in the Fall and taking them out early in the Spring as they used to do during the two or three years they gave them at college, they are insisting on a regular attendance during a much longer period. They realize that it is only

the trained mind that can detect the scientific side of farming and by scientific experiment contribute to its advancement. They are alive to the fact that mental culture sweetens the cup of toil and counteracts the debasing tendencies of material occupation, and that if their children are to be kept on the farm and spared the pitfalls of city life, there must be more of it.

Not to speak of the ward politician, and his partner in the State legislature, now happily passing away, who have been our presidents, the governors of our States, our senators, and our representatives in the national congress? As a body they have been college men, large numbers of them having been taken from the learned professions. In fact, I may say a liberal education is regarded by the American people generally as an essential qualification in candidates for such offices. Even the college professor or president is beginning to be looked upon as capable of combining high intellectual attainments with the practical wisdom needed in the chief executive.

As for the priesthood and the religious life, the laws and customs of the Church from time immemorial have made a liberal education a necessary preparation for the study of the sacred sciences. This it was in the days when the Church was lifting Europe from barbarism and creating Christian civilization that enabled the clergy and the religious Orders to keep the torch of science burning, to preserve the Scriptures and the classics, to rescue from oblivion the philosophy of Plato and Aristotle and make it serve the cause of revealed truth, to develop the sciences of law and medicine, to create Christian architecture, and the Christian arts of painting and sculpture, poetry and music, to teach Europe the science and the art of agri-



culture, to lay down the principles of good government and direct the affairs of State. The establishment of the cathedral schools and their development into the monastic schools and then into the great universities of the thirteenth century is both the cause and the effect of the liberal education of the clergy and of the wonderful things which that education inspired and accomplished. And even to-day wherever the priest is given the scepter of leadership in the things that make for the moral and material betterment of his community, this is due in no small measure to the power of his superior education.

In our modern world the laity are called upon to take an active part in dispensing the blessings of civilization. If they would perform their task with credit to themselves and with profit to the people they must imbibe that broad and liberalizing spirit of intellectual culture which in former times made the action of the clergy so beneficent. And I may say in passing that if heretofore in America Catholic laymen have not had their share of the high positions in State and Nation, this was due to their lack of higher education more than to any other cause. In the past poverty could be pleaded as an excuse for not securing the higher education. The excuse is no longer valid. Many have acquired wealth, and the great body are in easy circumstances, while Catholic institutions of higher education have been multiplied all over the land ready, like the fabled Briareus of the hundred hands, to lift our youth up to those intellectual heights where knowledge is as pure as the air of our mountains, as sweet as the water that springeth from the rock, as strong as the everlasting hills.

Excellent and useful as is education in perfecting the mind and imparting to it power and influence, it would

be incomplete if it did not perfect and strengthen the will. Knowledge is indeed power, but it is a power for the good of the individual and society only when steadied by a will thoroughly consolidated in virtue and morality. This was the teaching of the father of our country who declared knowledge and virtue to be the two essential supports of the Republic. Going further, Washington affirmed and proved that virtue and morality can not be sound and enduring without religion. This thought is at the very root of the whole educational system of the Church. Yes, if religion with its wisdom from above and its eternal sanctions is necessary to strengthen virtue and direct knowledge in the man and the citizen, surely it should be the most active force in the education of those who are being prepared for manhood and citizenship. And if this is true of all education, it is emphatically true of the higher education of college and university by which are created intellectual aristocrats and leaders of the people.

We sometimes hear it said that our girls should by all means be sent to the convent, or Catholic higher school of learning, but that our boys, after the parish school training, would be better prepared for their life-work by attending a secular college, or university, not that the courses of studies are better, or the instruction more thorough, but that contact with non-Catholic students and professors will give them that breadth of view and that spirit of toleration which is so necessary for success in American life. This argument is founded on the assumption that the Catholic layman will not be called upon to explain or defend his Faith, and that elementary religious training is a sufficient safeguard for virtue in the face of the rising passions of youth and in the cold atmos-

phere of a materialistic conception of life and duty. But the assumption is false. The time has gone by when the clergy were regarded as the only teachers and defenders of Christianity. This is the century of the laity. To the Catholic layman the world looks for information on religious subjects which it will not seek from the priest. To him it voices its disapprobation of Catholic teaching and practice. Not to be able to furnish the information or supply the proper defence would argue in him a lack of appreciation of his duty as a Catholic gentleman in the surroundings in which Providence has placed him. It is a time of great crises in the world. The principles of Christianity are losing their hold on the minds of men, the family is disintegrating, vast social changes are putting to the test long established teachings. The Church alone possesses the forces of truth and grace which will save society. To secure the widest diffusion of these forces is an obligation imposed upon the Catholic layman by both patriotism and religion.

To be a worthy spokesman and defender of the faith, the Catholic layman must be a model of Christian morality. In his private life he must be sober, stainless and above reproach. The strictest honesty should characterize all his dealings with his fellow-man. He should account it his duty to take part in every movement that makes for the moral betterment of his community. He should regard it as his proudest privilege to defend his country's flag and to spread abroad the blessings of liberty and peace of which it is the embodiment.

Where will the Catholic layman acquire that thorough grasp and deep conviction of the teachings of faith which will enable him to lay bare the sophistries of materialism and unbelief? Where will he obtain that spirit of self-

control and of altruism that will make him the typical knight without fear and without reproach? In schools which ignore faith and are satisfied with the externals of morality? As well might it be said that a man could teach and practise law or medicine without having fitted himself by previous study and training.

No, as a man can prepare himself for intellectual leadership only by receiving a higher education, so can he prepare himself for Catholic leadership only by receiving a Catholic higher education. Never in the history of the world has the lay apostolate had so glorious an opportunity as it has to-day in America, but it is our Catholic institutions of higher learning alone that can furnish worthy leaders for that apostolate.

My dear Catholic people, as religion is the chief pillar of our government, so are Catholics schools under Providence the chief prop of our religion. As we love religion and country, therefore, so should we love our schools. That you do love them is unnecessary for you to declare. You need only point to that vast network of educational institutions which extends from the Atlantic to the Pacific: institutions built and maintained without State aid and at the cost of untold sacrifices. You need only point to those bands of men and women, your own sons and daughters, whose lives you have consecrated to the glorious work of Christian education. My only exhortation is that you cultivate a deeper love for your schools of higher education, your academies, colleges and universities. These it is, more than the others that have given to the Church that intellectual and moral power which has made her a positive force in the solution of the world's problems. These it is that have made possible our primary and grammar schools, "As the sun

glids the mountain tops before his light floods the plains," so the lower education presupposes the higher. It is with knowledge as it is with goodness. We can not have the good and the better without the best. There must be a standard of perfection, or else there will be no means of measuring its varying degrees. God is the only ultimate source of knowledge and virtue, but He has made the great mountain peaks of humanity the reservoirs whence He distributes knowledge and virtue to those that walk in the valleys of life. These mountain peaks are our higher institutions of learning with their great teachers, who loving knowledge for itself have become its fountainheads, and who, walking upon the upward path of the Evangelical Counsels, teach our children to tread more securely the lower way of the Commandments. Our higher schools, then, should make a special appeal to your generosity, because they are the source of all the benefits you derive from the others. Time was in this country, and that not long ago, when only non-Catholic men of wealth contributed to the endowment of schools of higher learning. Thank God, wealthy Catholics are beginning to remember during life and in their wills those noblest and most life-giving of all the Church's works: her colleges and universities. May their number increase.

## WHY MY EDUCATION SATISFIES ME

By FRANCIS P. DONNELLY, S.J.

ACCORDING to excellent authority, "It might have been," is a very sad sentence. Its application is manifold, but never perhaps is it uttered with more poignant regrets than when a man reflects on his years of schooling. He might have been better; school might have been better; teachers might have been better. I do not propose, however, to join this lugubrious chorus. I am quite satisfied when I look back upon my school days. I must admit that I can see much room for improvement in many ways, but all in all, the retrospect is satisfying. I did not appreciate or even think of the principles of my education, but when I did become acquainted with different theories of education and with its history, I felt relieved that I fared as I did. I now see that my education was conducted on correct lines, traditional indeed, and conservative, but satisfactory and rational.

I was educated under a system in which there was order and subordination. There was no indiscriminate mixture of various studies. I was initiated into the class system. There was very little of the department system, which is now in vogue. One teacher taught the class, and all studies were directed to one purpose. Some subjects were principal, some accessory. Only a few can afford the luxury of a private tutor, who can, not always successfully, conjecture his pupil's needs and cut his training to suit. Montessoris are too scarce to go around,

even if their multiplication were desirable. There had to be a choice of subjects, not for me but for many. There were not teachers enough to teach all the subjects with which life is filled. It was impossible for my teachers to foresee my vocation and my needs. I might change my occupation a dozen times. They could not provide me with information, which I would need in the future. They did not foresee the Balkan War; or the building of the Panama Canal; or the rise of democracy in Europe. Even if they were prophets and knew my future needs, and the needs of a hundred others, they could not meet them. They had to educate for the greatest good of the greatest number. They did not give information, but formation; they did not deal chiefly with facts, but with faculties. They did not strive to make me and my fellow-students encyclopedias which would have to be reedited every little while; they did strive to develop our brains. They gave us health rather than an anatomical chart, or the U. S. Dispensatory, or a catalogue of patent medicines. Power and the production of power was their aim, and if their pupils became sources of power, they could apply their forces for light or heat or motion in endless and indefinite ways. I am glad they tried to make me a dynamo rather than a trolley car.

There was one thing that my teachers saw that I and all my companions would surely need in life and that was a trained mind and a power to express ourselves. We would have to think; we would have to write; we would have to talk, whatever we were destined to be. Baseball left us with trained muscles and a better carriage and other good points. Few have become professional players, but all are glad of their acquired strength though they may regret some unshapely fingers. My teachers fol-

lowed a system which aimed at imparting power, even though the instruments of imparting it were set aside afterward. Grammar and dictionary might follow bat and glove to the attic, but the strength of mind and body remained.

There are few teachers and many pupils. Tutors can be specialists; teachers can not. Teachers must look to the greatest good of the greatest number. My teachers now sought for me and my companions the best instruments to bestow upon us that good, and impart to us power. The experience of ages gave them an instrument; it had been perfected by use; it had been applied in their own case and they knew how to manage it, and as wise men, they took that instrument. Language, they found, was a universal need. No powers of prophecy were required to assure them that every one of their students would require a head and a tongue and a pen for all his life. Language was the medium by which they would reach their students' faculties; language would be the means which their students would use to express themselves. A faculty is perfect when it works properly. Its action may be called its expression. Perhaps the eye hidden in perpetual darkness may be perfect, but we have a sure test of its perfection only when it sees. Language alone is the adequate test of the mind's expression. When a student can express himself in writing or speech, then a teacher has an index to the faculties he is training. Language too is an exercise of the mental faculties. A man may run a machine or play an instrument by automatic habit, but how can he talk or write without thinking? The trainer of a crew reaches the proper muscles of his candidates by a rowing-machine; the teacher reaches the faculties of the mind by language. Language is the test



of thinking! language involves the task of thinking; language, therefore, while being the greatest good of the greatest number and the traditional and long perfected instrument of education, is in itself the best means of education.

But all this, you will say, seems like establishing a truism. Language is used from kindergarten to university. True, but I am speaking not merely of the mastering of one's language for use, but of its systematic study as a means of educating, of exercising the faculties and of imparting formation and power. The course of studies under which I was brought up recognized language as a principal subject, the classical languages, Latin and Greek, and the English language. I am satisfied that my faculties were properly exercised by that course. I was made to study these languages, to master the art of expression, to write and to speak, to model my compositions upon the masterpieces I studied, in a word, to go through the three stages of mastering an art, analysis or study, crisis or appreciation and synthesis or composition. We were made to study Cicero, not in order to learn Roman history, law or archeology, although I saw enough of these to understand my author, but as we were not all to be historians, lawyers, or archeologists, we were not sent off on these tangents, but our studies were concentrated upon the art of expression. If the great Newman acknowledged Cicero as his master of style, we might learn something from him. His letters taught us the art of letter-writing; his essays led us to learn that art; his speech led us on to the high art of oratory. Perhaps his topics were not always of paramount interest; his material not always the best, no criminal lawyer has the best material; but the marvelous

command of language, shown in letter, essay, treatise, and speech, a command which practically created a new language, made him a fit instrument to teach us the art of expression and through that educate our faculties.

Cicero's art of expression had been formulated by himself and had been studied for centuries. It was ready for class use. Cicero wrote in a foreign language. To get to his ideas, we had to halt upon the threshold of expression. In English we take our grammar, our rhetoric, and all the qualities of style for granted. It is an effort to pause upon the expression, but in a foreign language one must pause upon the expression. Wordsworth in "Michael" speaks of an object which you might "see but notice not." A foreign language makes us notice what in our own we only see. No modern foreign languages gave us the art as did the classic languages or, if they did, the art had not been mastered and systematized for school use as had Greek and Latin. A translation would not do, because a translation, even when perfect, which it never is, stripped off the expression and left the thought; it gave us the metal without image or superscription; it almost put the paint back on the palette and the canvas on the roll.

Perhaps an example of the way my education was conducted may show how this system did not degenerate into dilettanteism or mere philology; how that it was more useful than any information could possibly be; how that it did not unroll landscapes, but perfected my eye. My teacher took a sentence of Cicero or Demosthenes. Each word was analyzed separately. I found that no word was a dead thing. It came from a living soul and led back to a living soul. It had the highest kind of life. My teachers did not compare a trilobite with a

second aorist, but if they had to choose they would have taken a human soul in preference to a petrified animalcule. If the second aorist were traced back to its etymology and first coinage, it would be shown to be the embodiment of some picture of the imagination, paleontological poetry, if my geologic friend will permit. The sounds of the second aorist are the record of a speech which Brugman would expand into a science. The form, if irregular, would give grounds to Curtius for a splendid theory of language. Its inflexion would be an introduction to the science of grammar, and after a hundred other advantages, which it would confer in Homer, Plato or Demosthenes, its language finally would be called upon to give a name to the rocky silhouette of a bug, our utterly extinct friend, the trilobite.

To continue my teacher's lesson in the sentence. After the complete analysis of the word, we were ready to apprehend its meaning. Cases, gender, number, person, mood, tense were all so many strokes of our mental rowing-machines. We were learning the art of thinking clear-cut ideas. Then came discrimination in choosing the right word for translation. The mind still kept rowing. It chose; it tasted the fitness of thought and dress. Perhaps the idea was concrete or metaphorical, thereupon the imagination had to do some work to see the object depicted. Then when each idea was apprehended and visualized, the logical connection of ideas had to be affirmed or denied. We were asked to verify that affirmation or denial, and the faculty or function joined in the exercise. Again the sentence was shown to be an organic and integral portion of the paragraph. At this point inductive and deductive logic participated in the gymnastic training. Comprehension and sustained reason were

tested by wider ramifications into the analysis of whole paragraphs, poems, speeches, plays. Nor was the ear neglected. The balancing of phrases and clauses, the variety of sounds, the ease and melodiousness of utterance, were taught to the ear. At every moment there was work for the faculties of the mind, not filling up simply of the memory. The powers of observation were drilled and made prompt by this continual cry of "Stop, Look and Listen."

And all this not in one language only. The speeches of Cicero, Demosthenes and Webster gave us the art of oratory; the epics of Homer, Virgil and Milton trained us in the appreciation and expression of the beautiful. Shakespere illustrated Sophocles, and Sophocles Shakespere, and so of all the others. We were subjected to a concentrated and unified exercise of all our faculties under the guidance of one master. We had something useful for every pupil, for every occupation, for all time; we had faculties, which could act, we had power.

Our teachers did not leave us here. They supplemented this staple teaching by the more austere logic of mathematics. They initiated us into history. They could not do much more, at first, than impart interesting facts to excite our curiosity and to extend our reading. When our powers were developed, we would take up the philosophy of history. Our education for the high school and part of the college was chiefly artistic in scope. It was directed to make our faculties work effectively; but that once accomplished, then the various sciences, which had been perfected as means of education, were brought to bear upon us. Chemistry and physics, astronomy and geology, were introduced, not to make us scientists of this kind or that, but to equip us with a modicum of informa-

tion necessary or useful to all. Finally came the crown of our education. We took up the study of philosophy. We got our bearings, looked back over our path and systematized what information we had gained. We faced the huge task of making the atlas of all truth, and so we took our stand upon a sweeping eminence where we could see all truth from its first beginning to its uttermost limits. We divided its kingdoms and warred over its shifting territories and bounding lines. Then the great principles of truth and good, of beauty and virtue, were studied and appraised. Ethics, sociology, political economy, religion, science, all were touched on, not as specializations, not as smatterings, but mapped out and fitted into a general scheme and theory of knowledge.

With that education, I am in general satisfied. Some of the students devoted themselves to teaching and have not learned much more of sciences and mathematics. Others have developed their sciences and dropped languages. Some may have let go from their lives the further prosecution of the studies they took up in school and college and may have left only an educated man's information about them. Not one, however, has dropped, and he could not do so, the voice and pen, the imagination and brain, the reason and heart, which were given him by an education where language and the classics were a principal subject for the greater part of his course, supplemented by mathematics and history and crowned by philosophy. He was satisfied and cried, "Come, life, and see what you can make of me!"